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FOR THE GOSPEL MESSENGER.

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THE SABBATH—ITS GREAT ADVANTAGES SPIRITUAL AND TEMPORAL.

The Ten Commandments contain eight prohibitions, but only two *injunctions*, and *one of them* relates to the Sabbath, How important must that duty be which is made thus *prominent* in the sacred code! Again, *all* these commandments concern *moral* duties, excepting one, which is of a *positive* nature. How important must that positive duty, that institution of the sabbath be, which thus, as it were, stands alone, as if raised above all other religious institutions—the only ceremonial as old as the creation, of perpetual and universal obligation. The duty of keeping holy one day in seven, and the evidence that the “Christian Sabbath” is the proper day, are important considerations, which we waive for the present\* to invite your attention singly to the beneficent tendency as it respects temporals and spirituals, time and eternity, of this divine institution.

Man too, seldom looks into the *source* of his blessings. This is true not only as it respects the *prime* source of them all, but also in relation to the secondary source, or the medium by which they are conveyed to him. Of the myriads who are daily warmed and cheered, how few recognize the great fountain of light and heat! And they who possess the greatest blessings of this life, the knowledge of religion, and the hope of everlasting life; and who duly estimate the value of intellectual improvement, social enjoyments and physical comfort, how little sensible are *they* of the influence upon all these important interests of the “sabbatical institution.”

I. In the first place, this divinely ordained custom, claims a regularly returning portion of time for religious reflection and employment. It thus almost *compels* attention to the most important of subjects, as well as forms *habits* favorable to religious improvement. What wonderful progress in science has been the consequence of a resolute appropriation of a fixed portion of time to its cultivation, although the time be short, but yet regularly returning, at stated intervals. The Psalmist appears to have been sensible of the importance of this principle, when he formed the determination to pray at evening, and morning, and noon. Piety in every age has profited, by appropriating the first thoughts in the morning, and the last in the evening to the duties of

\* They were considered in the Gos. Mess. for 1831, p. 353, and 1832 pp. 2 and 70.

devotion. Unless we have a stated time for our various employments, there is no doubt that they would be often neglected, and from the natural disinclination of man to religion, there is every probability that his religious duties most especially would be pretermitted. It is no small recommendation of the custom we are noticing, that it is a check on the procrastination, which men so habitually indulge. What they conceive can be done at any time, is, in general, indefinitely postponed. But this divine institution calls him to attend to his religious concerns, not to-morrow, but to-day; not sometime or other, but at this specified time. As a steady application to business tends to worldly success, just so the *steady* application to the most important of concerns, has a happy tendency to promote the knowledge, the love, and the practice of religion. But there is another circumstance worthy of our attention. This cultivation of religious knowledge and feeling is a *concurrent* act. It is on the same day, and in the presence of each other, for at least a portion of that day, that men are engaged in this duty. If each man had his own holy day, religion would be a solitary occupation, and such is the mutual dependence and intercourse of mankind, *interruption* would be unavoidable. It is a still more important result, that this concurrence greatly conduces to the advancement of religion in each man's heart. The strong assist the weak. Example moves those, on whom precept would be unavailing. Sympathy is a powerful principle, and by this divine arrangement, it is brought into the service of religion. As in secular pursuits, men find it not only agreeable, but useful to congregate, so in religious pursuits, union is attended with many advantages, and in providing for this union, the Almighty has illustrated, as his beneficence, so also his ineffable wisdom. This institution is an *exhortation* on the subject of religion, far more impressive than any language could be. Those words "*Remember the Sabbath day to keep it holy,*" are indeed calculated to arrest the attention, but the periodical return of the day itself, with all its stillness and associations, and scenes and occupations, is a remembrancer of the claims of religion far more eloquent. How instructive and persuasive is the quiet of its morning! The hum abroad, and the note of preparation at home are hushed! How naturally is man reminded that the business of life, thus suspended will soon and forever cease, and that at length it shall not interest him in the smallest degree! And how delightful is this quiet! It is "a time of refreshing from the presence of the Lord." How does it carry the fond desire and the pleasing hope to that eternal rest, which remaineth for the people of God!

Hark a solemn sound! It is not an alarm, nor the note of time passed by, but the sweet Church-going bell. It tells of God, and announces that the happy moment for entering his earthly courts for participating in the "communion of saints," and for leaning on the bosom of our Redeemer at his supper, has arrived. It awakens salutary reflections on the knell of our exit from the present scene. Behold the multitude moving together, with a demeanor solemnized by the duty before them, and countenances beaming good will to each other. How different the spectacle, in the same street, on other days: men crossing each other's path and hurrying as if from danger, betraying in



aspect and movement the distraction of worldly cares, the restlessness of uneasiness, or of apprehension, and the emotions of envy, or pride, or hatred! Surely the pursuits of time are unfavorable to peace and benevolence. But the influence of religion, as her own day delightfully exemplifies, is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits."

Let us look into the house of the Lord. A scene which the holy angels love to contemplate. It is not amusement or business which has caused this assembly. Here we are taught most impressively, that man is a *religious* creature, that he has desires, and hopes, and fears which look *beyond the present life*. We perceive the *supreme* importance of religion, for it is not the unthinking multitude here assembled, but the wisest and best of mortals. However fond of retirement, and disinclined to enter the crowd, these men will not, (as the manner of some is,) forsake the assembling themselves together, to do homage to God, and to promote his holy religion. And how enrapturing this melody. Surely it is the proper province of music to express the elevated joy of devotion, and set forth the praises of the divine benefactor, our great Redeemer.

"There does the pealing organ blow,  
 "To the full voic'd choir below,  
 "In service high, and anthems clear,  
 "As may with sweetness thro' mine ear  
 "Dissolve me into extacies,  
 "And bring *all heaven* before mine eyes."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most highest. To show forth thy loving kindness in the morning, and thy faithfulness every night; upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." All that is heard and seen in the sanctuary of true Christians is adapted to remind us, that religion is the one thing needful, and that its enjoyments even in this life, are invaluable beyond comparison. But these important and interesting, yea, soul inciting lessons, are to be traced to the Lord's day, for public instruction and worship are *its* natural appendages. The good effect of a Christian *assembly*, not merely on those who unite in it, but even on a *spectator*, is thus happily described by St. Paul: "If the whole church be come together in one place,—and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all;" that is, he is convinced by all he sees and hears of the necessity of religion; he is reminded of his own deficiencies, and led so to judge himself, that he be not judged or condemned of the Lord. The apostle proceeds: "And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

But let us visit one scene more. The little children surround their parents to be taught the knowledge unto salvation. The father with kind authority, and the mother with an eloquence all her own, are exhorting them to love God—to do good to their fellow men, and to seek their soul's health and happiness. These parents are willing that the intellect and the manners of their child should be moulded, by various instructors, but that part of his education which relates to his never

dying soul, they *especially* charge themselves with, (not declining, or rather seeking as valuable auxiliaries, pastoral and Sunday School teaching,) for they feel, that it is too important to be entirely entrusted to any one less interested in the subject than themselves, and they recognize as true doctrine, that his parents are his *divinely appointed instructors in religion*. Here again, then, as in the other scenes of the holy day, we are taught the supreme importance of religion. It is one of the great advantages of the sabbatical institution, that it furnishes an opportunity to the laboring class, which otherwise they might not have to attend to the concerns of their immortal souls. They who constitute a large proportion of mankind, have not the command of *time*. It is controlled by others, who, there is no reason to believe, would willingly relinquish their claim, on any considerable portion of it. It is the sabbatical institution, that the lower orders under God, are indebted for whatever religious sensibility and knowledge they possess. To this class also, the *public* instruction of the sabbath is all important. Many of them are not able to read, or they have little inclination, perhaps a dislike for *books*. Neither their means, or their habits would permit their profiting by any other than the cheap, simple, interesting mode of instruction which the desk and pulpit periodically afford. There are grown persons with inquisitive minds, not few in number, and many more children who anxiously desire, and are diligently seeking religious knowledge, *by the aid of Sunday Schools*. Of how much comfort, would they be deprived, and of what a valuable instrument for advancing its best interests, would the community be deprived, if these Sunday Schools were abolished. It is scarcely necessary to suggest that the great and increasing benefits which individuals and society have reaped from these schools, are so many evidences of the usefulness of that sabbath with whose spirit they are so congenial, and with which they are inseparably identified. Our institution by its association with events in sacred history, impressively reminds us of the most important doctrines and duties. It naturally turns our thoughts to the *creation*, for we are told, that "in six days God made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and sanctified it." Thus it calls us to a sense of our dependance on our Creator and preserver, and of the gratitude due to him for life, and all its blessings, and in particular, for the eternity of blessedness, which will be our portion, if we do not abuse this gift of life. It turns our thoughts also to the *redemption* by our Lord Jesus Christ, and in particular, to his resurrection, which took place on this day, and was the glorious consummation of the redemption through him. Christians now commemorate their deliverance from the bondage of sin, *by the atonement of Christ*, and it was for this purpose that the day was changed from the seventh to the first day of the week. It may, therefore, be truly said to the Christian, "Remember that thou wast in bondage to sin, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm, *therefore* the Lord thy God commanded thee to keep the Sabbath day. It turns our thoughts, moreover, to our *sanctification*, by the power of the Holy Ghost, for of this holy day, it is declared by the Almighty, "It is a sign between me and you



throughout your generations, that ye may know that I am the Lord that doth *sanctify* you." And again: "Moreover, also, I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that *sanctifies* them." The holy day reminds us therefore of the necessity of holiness, or sanctification, and that this holiness is not to be acquired by our own power, but by that of the Lord: "I am the Lord that doth sanctify you." We perceive then, that the day is sacred to the memory of God the Creator, God the Redeemer, and God the Sanctifier. It thus brings to recollection, the chief doctrines of the gospel, and those its fundamental duties, repentance towards God our Father, faith in our Redeemer Jesus Christ, and the seeking after the grace of the Holy Spirit. The public commemoration of civil events and benefactors, is a means of extending the knowledge of those events, and cultivating veneration for those benefactors. In like manner, the commemoration of *religious* events and benefactors, (and this holy day is such a *double* commemoration,) is eminently well adapted to promote religious knowledge and pious gratitude. We may add, that the day carries the mind and heart to *heaven*, for St. Paul has taught the believer to regard it as a type or emblem of that sacred rest which is above, for those who have finished the work God hath given them to do: "We which have believed, do enter into rest, for he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. There remaineth, *therefore*, a rest unto the people of God." Most men may trace to this institution, their earliest religious inclinations; and if it were possible to separate from whatever zeal we possess, the amount hence derived, we should be surprised to find how great was its influence. When it was decreed in France, to abolish the seventh day observance, irreligion and immorality as a mighty flood soon covered the land, and the first step, wisely, was to re-establish it, when the endeavor was made to restore morals and piety. Common sense readily discovers the connexion between this custom and the existence of the gospel in any community, and therefore the enemies of the former, usually commence their hostilities against the latter. On the other hand, that great reformer Nehemiah, commenced his undertaking, by exacting a strict attention to holy time, and in this respect, the directors of our missionary enterprizes judiciously imitate him.

The celebrated Dr. Johnson said to Mr. Windham as follows: "He did not condemn civil employment, but that it was a state of great danger, and therefore he had one piece of advice earnestly to impress upon me, that I would set apart every *seventh day* for the care of my soul, that one day, the seventh, should be employed in repenting what was amiss in the six preceding, and fortifying my virtue for the six to come, that surely such a portion of *time*, was little enough for the meditation of *eternity*."

Let us now consider this institution, as it affects man's *temporal* welfare. Undoubtedly the paramount design of its divine author, was the advancement of religion. But that another object was also contemplated by him is so declared: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid and the stranger be *refreshed*." Or, as in

Deuteronomy vii., "That thy man servant and thy maid servant may rest as well as thou." Let us consider then, the influence of this institution, first, in relation to man's *intellectual* character. If he does not recognize that he has a mind, in what respect is he superior to those creatures who have no mind? Now, if he were unceasingly engaged in labor, is it not probable that he would overlook this prerogative of his nature? But the day of rest impressively reminds him, that the concerns of his inward man and not those of the body only, have a claim on his attention. Thus he is awakened to a sense of his superiority to the creatures around him. But further, the knowledge of our possessing intellectual faculties would be unimportant if we were interdicted from exercising them. And is not such the case with a large portion of mankind. Their bodily faculties are in *constant* exercise and it follows their minds are unexercised, or nearly so, except on one day, and if that day were taken from the mind what would be its condition? What would be the consequence of never calling forth *its powers*? How degraded would man inevitably be! In what respect would he differ from his, in that case, almost inseparable companion, the laboring animal? "But," remarks Mackintosh, "at the same moment the humblest classes of men are aspiring to the contemplation of objects the most elevated above their low thoughts and common occupations." As they would preserve the dignity of human nature, as they would have all men, and not the wealthy only, to remember that they have intellect, as they would have all men occasionally at least, exercise their high prerogative above other living creatures on the earth, society must cherish this holy institution.

Valuable also is its influence on the *benevolent* affections. The laborer, and let it be remembered, the great mass of men are laborers, has little intercourse with his fellow men, at least, out of his own family, and even of their society, on the days of labor, he participates only during meals, and the short period in the evening, when wearied nature has not yet sought repose. There is danger, therefore, that his natural selfishness will become stronger and stronger, until he feels no concern but for himself. Now, the holy day, brings together, not only the family, but the neighbors who have been separated during the week. It convenes them, under circumstances adapted not to disturb but to encourage benevolent feelings, reminding them of their one Father and Redeemer, and of their united privileges in time, and their common inheritance in eternity. It suggests the highest motives to be "kindly affectioned one towards another, and forgiving, even as God for Christ's sake has forgiven them." Josephus remarks, that the social influence of the public religious festivals of the Jews was one of the objects contemplated in *their* institution. "Let the Hebrews assemble thrice a year in the city where their temple shall be built, that they may return thanks to God for benefits received, and implore the continuance of his favor, and that also by conversing together, they may be kindly disposed towards each other. For it becomes those who are of the same stock and the same religion to keep up this social and friendly intercourse; which if they neglect, they may in process of time, account one another to be mere strangers and aliens." "Lawgivers and founders of govern-



ments, we find in the histories of Greece and Rome," says Jortin, "projecting to unite men, collected perhaps from different nations and to make them live as friends in one commonweath, thought *this to be the best expedient* to institute sacred rites and ceremonies, which the people should observe, and to appoint *stated assemblies*, where after certain religious solemnities, they were to partake of a common feast. It was supposed that this would unite the minds and affections of the people." Undoubtedly society is much indebted for whatever degree of harmony and brotherly affection exists in it to the sacred custom which periodically brings men together, and furnishes opportunity for social devotion.

The degree in which it promotes *physical* comfort, is evidenced in the satisfaction inscribed on the poor man's countenance, in the cleanliness of his person, and in the order of his habitation. Now the weary are at rest, the child escapes the thralldom of the school, and the debtor fears not the voice of his creditor. They whose prosperity places them above the necessity of continual labor are *refreshed*, in sympathy with those, who for this day only are exempt from it, and even by witnessing the horse unharnessed, the ox browsing at leisure, and the *earth* relieved from the furrows of the plough, and the pressure of the wagon. The sentence incurred at the fall, "In the sweat of thy face shalt thou eat bread," is experienced, in some degree, by all men, for the rich have to labor for the preservation, as the poor for the acquiring of their subsistence. Now the merciful *mitigation* of this sentence is found in this divine ordinance. Six days we must labor, but there remains a whole day exempted from the *penalty*. "Praise the Lord, O my soul. O go your way into his gates with praise; be thankful unto him, and speak good of his name." In adverting to the temporal advantages of this institution, the *divine promise* to Israel ought not to be overlooked. A nation in its collective capacity can be rewarded and punished only in this life, for such an association is limited by time. We cannot doubt, therefore, that not Israel only, but every nation who by her laws and magistrates, guards holy time from profanation, will so far be a subject of divine approbation, as on the other hand, will be punished every nation, which pursues a contrary course of conduct. This is the divine promise: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Corresponding is the denunciation: "Thou hast despised mine holy things, and hast profaned my sabbaths. Behold, I will scatter thee among the heathen, and disperse thee in the countries." We behold the Jews scattered among the nations, let us remember that neglect of the sabbath was one of their sins, which are thus memorably punished, and let us take heed that we do not, by like conduct, fall into like condemnation. But even with respect to *individuals*, we know not in what degree, their temporal welfare may be affected by their pious obedience. The hand of God is invisible, but the *effect* of his benediction is certain and

invaluable, and it is not to be expected, either in this life or the next, by those who refuse to comply with his merciful institutions. The blessing of God it maketh rich, and he addeth no sorrow with it." The very pious Sir Matthew Hale has left on record his testimony, in favor of the *temporal* blessing, consequent on remembering the sabbath day, to keep it holy: "The more closely," says he, "I applied myself to the duties of the Lord's day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect or true calculation of my *temporal* success in the ensuing week. Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never *wanted time* in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore, when some years experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to *make a breach upon the Lord's day*, which I have now strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons." The usefulness of the sabbath as a *civil* institution is sometimes questioned, on the ground that it subtracts too much from the amount of human labor. It is a satisfactory answer that the relaxation it affords recruits the strength, and not improbably renders the amount of labor greater than it would have been, if constantly engaged in, with dull spirits, and weakened efforts. But a better answer is found in the fact, that God superintends the affairs of men, and as he gave the Israelites a double portion on the sixth day to sustain them on that and the following day, so we do not doubt, that he will by his secret providence, prevent any injury which might seem to threaten those who observed his institution. He can, and all experience shows that he does, make the labor of six days adequate to the necessities of man.

In the view of the pious Nehemiah, the sabbath was one among the chief privileges which God had bestowed on his ancient chosen people. "Thou madest known unto them," he says, "thy holy sabbath." This privilege is now extended to the Christian world. O may they value it as they ought, do nothing to forfeit it, and every thing to profit by it! "But happy and venerable as is this hallowed day," it has been feelingly remarked, "man has not been wanting in endeavors to dash the cup of *blessedness* from his lips. He has been solicitous and ingenious to discover grounds for disputing the import and obligation of one of the plainest passages in the bible, and to furnish himself with a pretext for renouncing a gift of God so full of grace and mercy, that none save the gift of *himself* in his mysterious work of redemption may be compared with it." "Man has been studious to dis sever a ligament designed to hold him in communion with heaven, and to let in the torrents of a polluted world upon that little spot, where our shepherd calls us to lie



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down in green pastures, and repose beside the still waters." Let us, reader, not follow the multitude to do evil, but keep with the little flock who remember the sabbath day; to whom it is our father's good pleasure to give the kingdom, in which they shall enjoy a perfect and everlasting rest, and a pure and ineffable devotion, in short, a sabbath, with which, *that they have had on the earth*, is not worthy to be compared.

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FOR THE GOSPEL MESSENGER.

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VARIANA.—No. 6.

The Christian who is always on the wing, whether going from house to house, or from one religious service to another, how can he have a right judgment in all things. His feelings are in constant exercise, and more and more excited. But the judgment is best cultivated, and its best decisions obtained by reflection in private. In like manner the minister of Christ, whose whole time is given to action, how can he have the knowledge and the power of discrimination, or the wisdom, which are so valuable for his own and his people's souls, health and comfort. Tell me not the apostles were constant in public and private ministrations for they were inspired. Uninspired men must study, if they would not make mistakes, if in preaching, they would avoid prating, or worse, teaching error.

Of irresponsible societies for the advancement of religion, it has been well observed, they bear the same relation to the Church that caucuses do to the state, and are as inconsistent with ecclesiastical government as those are with civil government, both being alike favorable to unsound sentiment and disorderly action.

That the punishment sometimes corresponds to the offence, so that it reminds the offender of the cause of his suffering, is an opinion countenanced by Matthew vii. 2, "With what measure," &c., and so The plague of *flies*, say Hebrew writers, was inflicted on the Egyptians because of the hard service they made the Hebrews undergo in feeding their cattle—the plague of the ashes sprinkled, because of their hard usage at the furnace—the plague of the *lice*, because of their being degraded to sweep away the dust which conceals that insect—the deaths by *drowning* of the Egyptians in the Red Sea, because of the Hebrew infants cast into the river by those same Egyptians, and Jezebel was cast down upon stones, (one of the two Hebrew methods of stoning,) for she had caused Naboth to be stoned.

Instrumental music in the worship of God was objected to in the days of by-gone prejudice and ignorance as heathen and judaical. But we find it was used as early as the days of Miriam, (Exodus xvi. 20.) that is, "before the law was given," ergo, it was not judaical and there is not a tittle of evidence, that it was used in heathen worship before this period. On the contrary, the probability is, as Patrick observes, "that the heathen borrowed the practice, and honored false gods *in that manner*, that the Israelites had done the true." The Puritans have silently but expressively made the *amende honorable* to church music, not only by introducing the smaller instruments, but the great organ

itself. And Watson, the most prominent man of the Methodists, has lately publicly vindicated the use of organs, which had been previously introduced into some of the churches of that denomination.

I lately heard a preacher, and was most agreeably affected, not by his knowledge, thoughts, illustrations, language, sensibility, that is, not chiefly, if at all, by these, for in none of these respects was he remarkable. "Lo thou art unto them," says Ezekiel xxxiii. 32, "as a very lovely song of one that hath a pleasant voice, and can play well an instrument," was the explanation of the whole matter. How important, then, that the preacher should cultivate his voice on sound principles! Is the choir a legitimate aid to devotion, and a powerful one? So are the modulations of the pulpit and the desk.

Zoroaster, in a number of things reported of him by the Persian historians, or more properly, fabulists, is so like Moses, that it is thought his story was framed out of the sacred history. Thus it is said: "Zoroaster wandering in desert places was carried up to heaven, and saw God encompassed with flames, which he could not behold with his own eyes, (the splendor of them was so great,) but with eyes which the angels lent him, and there he received from him the book of the law."

The *third and fourth* generations are named in the fourth Commandment, "because the most a man can live to see of his seed is the fourth generation, whose punishment the wicked parents should behold, to their great grief."

Are these remarks of South, less applicable to our "times," than they were to his: "hearing of sermons has with most swallowed up and devoured the practice of them, and manifestly serves instead of it, rendering many zealots amongst us as really guilty of the superstition of resting in the bare *opus operatum* of this duty as the Papists are in any of their religious performances. The itch in the *ear* is as bad as in any part of the body, and perhaps worse." Not so a Mr. Ashton, of whom the poet wrote,

"Sermons he heard but not so many,  
"As left no time to practice any."

Another poet writes of

"Well breathed lecturers that can  
"Preach thrice a sabbath and six times a week,  
"Yet be as fresh as when they first began."

The true reason of the aversion of some to our liturgy is well stated by the "Churchman," to be this: "its prayers are not sermons disguised in the technicalities of prayer, and therefore can be palatable only to the habitually devotional."

"Trust in the Lord and be doing good," Hannah More judiciously remarks, "some take the first half, and make themselves easy with a general sort of trust, that through the mercy of God all would go well with them though they do nothing. On the other hand, many make sure that a few good works of their own, would do their business and carry them safely to the happy land, though they do not trust in the Lord, nor place any faith in his word. Thus some perish by a *lazy faith*, and others by a working pride." Bishop M'Ilvaine to the same effect: "But has his forgiveness no *conditions*? Do you not know that it only comes to sinners through the blood of Christ, and that none can



partake in the redemption of Christ, (that is, in its *final* advantages,) but they that 'do truly repent, and unfeignedly believe.' " In like manner, the great Hooker: "No man's salvation being possible without grace, howbeit, God is no favorer of sloth, there can be no such absolute decree touching man's salvation, as on our part, includeth no necessity of care and travail."

I will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy, (Exodus xxxiii. 19.) means, says Patrick, that God "would dispense his favors, according to his own good pleasure, as he did now to Moses, unto whom he vouchsafed such a revelation of himself as he did not make to others." The applying this text to prove the doctrine of arbitrary election to eternal life is going beyond the letter and the spirit of the passage."

David in Psalm li. 3. "My sin is ever *before* me," is supposed to allude to the daily sacrifice which was a remembrancer of sin. The Jews say a calf was appointed for the first sin offering to put Aaron and the people in mind of their sin in having worshipped the golden calf, and so the kid of the goats for another sin-offering reminded the people of their father's sin against Joseph when they dipped his coat in the blood of a kid of the goats.

There were laws among the Hebrews, says Dr. Allix, "not only about marriages and successions, but about their lying in, whether of a son or daughter, and about all they were to do while that time lasted, and when it ended, and indeed, all the time they lived, and when they went out of the world, in their funerals, and mourning for the dead; thus, this people from their first coming into the world to their going out of it were instructed by their laws and institutions, how to govern themselves in *all the passages of human life*." The Protestant Episcopal Church does the same. The newly made mother is called to be "churched,"—the infant, to be baptized—the youth, to be confirmed—the grown person, to commune—the sick, to use the "office of visitation,"—the dying, to the "commendatory prayer,"—and for the dead is provided a burial office. Yes, "in all the passages of human life," from the cradle, (and we may say, before it,) to the grave, the Church is speaking to the mind and heart.



FOR THE GOSPEL MESSENGER.



#### SUNDAY SCHOOLS.

*Messrs. Editors,*—In a late report of a Sunday School Association, are these remarks: "There are many who remember the deep-rooted prejudices and the violent opposition which the Society met in its first efforts—teachers have met with threatenings and cold hearted rebukes, the most approbious language has been used towards them, and in many instances they have been turned from the door with insult and abuse. Their interest in the school has been attributed to the worst motives. They have been styled wolves in sheep's clothing, emissaries of the devil, and whatever other epithets, ignorance and prejudice could suggest." Surely, thought I, this implies a state of society in which barbarism has the preponderance; or else there is unaccountable misap-

prehension or base misrepresentation respecting a benevolent and almost universally popular institution, or else, there were faults on the part of the founders or governors of the school. Bishop White, I think, has somewhere the remark, that persecution sometimes originates not in an aversion to the gospel, but to the proceedings of its administrators, and that some of these, if they do not court opposition, do not take proper means to prevent it. Reading farther in the report, I came to these remarks: "Three or four young men have been content to put up with the scoffs and reproaches of the family, the frowns and oppositions of an angry father, because, to use their own words, 'they wished to learn to serve their God, although their parents opposed them.' Instances like this, might be multiplied, did time permit." Now if the teachers of that school did not pay proper respect to parental authority—if they encouraged to come to the school without the approbation and even in opposition to the wishes of their parents—if they countenanced a child in the expressions, "frowns of an angry father;" "the violent opposition," "the threatenings, the rebukes," the harsh epithets applied to them no longer surprise us, and the said teachers are *principally* to blame. "Wo unto him by whom the offence cometh." We sincerely hope that there is no Sunday School ready to open its door for a child whose father has forbidden him to go to it unless indeed the father be a maniac or a vagabond who has forfeited all claims to paternal government. We have always feared that the Sunday School might prevent the vigilance and religious efforts of the parent. But that it should stand up against his authority is monstrous, and if we did not live in an age and land of "abuses," it might seem superfluous to raise a whisper against it.

OBSTA PRINCIPIS.



FOR THE GOSPEL MESSENGER.



#### CHRISTIAN COLONIES.

*Messrs. Editors,*—I am very much in favor of the project for propagating the gospel where it is unknown by means of Christian colonies, or more properly by introducing into heathen or nominal Christian communities, a regularly organized Church or society of believers, for the reason, (which I do not observe to be adverted to by the publications on the subject,) that this is a *divinely recommended method* of effecting the object. From an unpublished missionary lecture, I make the following extracts bearing on the subject. "The frequent migrations of the patriarchal families—their separation, Abraham to the right, and Lot to the left—the going into *Egypt*, first of Joseph and then of Jacob, and his other sons, and his whole religiously educated family including his numerous servants; the journey of the Israelites towards Canaan—their temple like a light set on a hill inviting the attention of all people—their commercial intercourse with other nations—their bringing within the reach of their religious institutions so many captives—their exile in Babylon, but above all, the revelation of the divine will made at successive periods, and inscribed part of it on stone, and the rest in books carefully preserved and accessible not only to the Jews,



but to the people of other nations, with whom these Jews associated: what were *these*, but so many means; what these men, but so many missionaries, divinely appointed for bringing mankind to the knowledge of the truth from which their fathers had departed.

Such then are the remedies, which God hath appointed for the almost universal ignorance of religion. Such are the remedies of which piety and humanity have availed themselves and are still availing themselves for the correction or removal of this great evil. The first appointed remedy was parental teaching: "The father to the children shall make known thy truth." The second appointed remedy was the setting apart men to instruct others, among these was Noah in the antediluvian age—Lot and probably others in the patriarchal age—the Hebrew priesthood under the law, and the Christian ministry in our age. The third remedy was the instituting of that sacred society, called the Church, which by its example was to be an instructor to those who are without—which takes date as early as the days of Cain and Seth, the former, and his descendants, not choosing to belong to it—while the latter and many of his posterity did. The same Church or people of God were counsellors to the rest of mankind, while they were building the ark, and what an awful warning to the multitude was given by their safety in that ark—the same Church was an instructor to the nations, when it went down to Egypt, wandered in the wilderness, enjoyed a peaceful abode in Canaan, was exiled to Babylon—honored by the presence of the Redeemer, and under his ministers carried into various countries, and into every continent—and wherever that sacred society shall be instituted, it will be a most efficient instrument, for guiding mankind to the star of Bethlehem, and for persuading them to do homage to God their father, redeemer and sanctifier. Hence the wisdom of sending not a single missionary but a missionary family, a Christian colony as some call it, that is, a duly organized Christian society or Church, which may be a mutual consolation and support, and by their example as well as by their united efforts, admonish and counsel and influence the ignorant and unholy among whom they are located. The fourth remedy, (rendered necessary by God's having ceased to communicate with men by *direct* revelation,) for existing ignorance is the written word, for "all scripture is given by inspiration of God," and is profitable for instruction in righteousness. And here it is obvious to recommend the distribution of the Book of Common Prayer, as the best commentary on the bible. The press, (as the means of preaching the gospel, not less efficacious than the living voice,) is beginning to be estimated more and more, and the missionary to the heathen looks to it under God's blessing, for success, quite as much as to the pulpit. Are you interested in, do you really desire, are you willing to make efforts for the propagating of holy truth? In conducting a cause so important how natural to wish and to seek for the best counsel which enlightened minds can afford. How greatly then will you value the counsel on this subject of infinite wisdom itself! Even if it were not our duty to use the means for the advancement of his cause, which God himself has appointed—it would be folly not to inquire, if there were any such, and not to avail ourselves of them in preference to all others.

Parental religious instruction, (and here let me remark how few converts comparatively, are to be found among those who have been neglected in their youth,) the sending forth ministers into all lands as circumstances admit—the gathering together of the few Christians in every neighborhood into a society whose light may instruct and animate other men to glorify God—and the distribution of the holy volume: these are the means to which (the providence and grace of God assisting,) it is owing that the knowledge of Christ has not passed away from this “wicked world.” These are the means by which it has been spreading steadily, but alas, too slowly, from the beginning. These are the means by which it has gained whatever triumphs, alas how few and far between, it has gained. And these are the means which in faith with prayer, and zealously and perseveringly, we must continue to use, if we would co-operate in bringing about the glorious day when all men shall know the Lord from the least to the greatest, unless, indeed, as Bishop Warburton supposes, miraculous power will aid the cause as in the beginning, more particularly in reference to the heathen, with their peculiarly darkened minds, and deeply rooted prejudices.

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#### NOTICES OF NEW PUBLICATIONS.

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*Horæ Catecheticae: An exposition of the duty and advantages of public catechising in Church, by W. S. Gilly, M. A., Prebendary of Durham; Edited with additional matter, by George Washington Doane, D. D., Bishop of New-Jersey.*—There is nothing new in this book, but as we hope the old practice of catechising may be more generally observed, so we welcome new books, setting forth its “duty and advantages.” On these points, there are some excellent hints, original and selected, in this book, and also on the collateral topics, as the importance of early Christian teaching—the proper agents and subjects for catechising, and the best method of conducting it. As for example: “The young will regard, (says the present Bishop of London,) with deep veneration, the truths which they have received upon his (the pastor’s) authority, and will feel—what reasoning can hardly make clear to the ignorant—the danger no less of guilt than of error, in deserting the appointed guide of their youth for intrusive and unknown teachers. The discontinuance of this salutary practice is imputable neither to the neglect of the ecclesiastical governors,—for they have constantly remonstrated against it,—nor to the indolence of the parochial Clergy; but was a concession most reluctantly yielded to the fastidious impatience of their congregations.” \* \* \* “As long as Sunday, parish, and national schools are used as helps to the parochial clergy, and the services of the schoolmasters therein engaged, are employed to prepare children for their appointed catechist, the incumbent, or his curate, and to relieve him from the toilsome work of primary instruction, they will continue to be beneficial in no ordinary degree. But whenever they shall be regarded as sufficient for all the purposes of elementary training in religious knowledge,—and the ordained guide to Christian truth shall think himself justified in deputing his catecheti-



cal duties to an incompetent lay-assistant, and in breaking the tie of connexion between himself and his flock, effects will follow, which may, in the end, direct the engine of national education against the hand that first applied it." "Has there not, (well inquires the American editor,) been among us the same mistaken reliance on the Sunday School system?"

"Catechising should always be a congregational service; for well-ordered questions draw out the attention, and quicken the apprehension, not only of those who have to make a reply, but of those who are mere listeners, and take no further part in the service."

"Instead of confining my inquiries to the catechism, I put questions and made observations relating to the Morning and Evening Services, which interested the children, and removed every appearance of unpleasant task-work." "The Parson catechising, (in that most admirable work, 'The Country Parson,' by Herbert,) is an exact description of the manner in which the most able and pious clergy of that period, were in the habit of performing this duty. The country parson values catechising highly—he useth and preferreth the Church Catechism, partly for obedience to authority, partly for uniformity sake, that the same common truths may be every where professed, especially since many remove from parish to parish, who like Christian soldiers, are to give the word, and to satisfy the congregation by their catholic answers. He exacts of all, the doctrines of the catechism: of the younger sort, the very words; of the elder, the substance. Those he catechiseth publicly; these privately, giving age, honor, according to the apostle's rules. He requires all to be present at catechising: first, for the authority of the work, secondly, that parents and masters, as they hear the answers prove, may, when they come home, either commend or reprove, either reward or punish; thirdly, that those of the elder sort, who are not well grounded, may then by an honorable way, take occasion to be better instructed; fourthly, that those who are well grown in the knowledge of religion, may examine their grounds, review their errors, and by occasion of both, enlarge their meditations. When once all have learnt the words of the catechism, he thinks it the most useful way that a pastor can take, to go over the same, but in other words. How many say the catechism by rote, as parrots, without ever piercing into the sense of it. In this course, the order of the catechism would be kept, but the rest varied, as thus: In the Creed—How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then there are some things to be believed that are not seen? Is this the nature of belief? Is not Christianity full of such things as are not to be seen, but believed? You said God made the world; who is God? and so forward, requiring answers to all these, and helping and cherishing the answerer, by making the questions very plain by comparisons, and making much even of a word of truth from him."

These are important facts: "I have entered churches in France, in Italy, and in Switzerland, and have witnessed the same beautiful scene of a parish priest, surrounded by children of various ranks and ages, mildly questioning, patiently explaining, exhorting, reproofing, and instructing like 'a man of God,' rewarding with smiles of approbation,

and rewarded in return by the happy and animated looks of the cheerful circle. In almost all the cases to which I allude, I myself, was the only spectator, and that too often-times, unseen by the priest; who therefore was manifestly discharging this interesting duty, not to be heard or seen of men, but to obtain that influence over his juvenile audience, which the sanctity of his office may justly claim." \* \* \*

"The age is sadly sensible what mischief the Protestants have done the Catholic Church, not only by their tongues, but especially by their writings called Catechisms." \* \* \*

"In the Protestant valleys of Peidmont, at stated periods, the churches are opened on Mondays and Wednesdays for this mode of instruction expressly, and it is uniformly imparted by the pastors themselves, although each village has its appointed schoolmaster. Happily, the parochial clergy in these secluded regions, are too sensibly alive to the interests of religion, to resign religious instruction entirely to lay-teachers." \* \* \*

"It was the opinion of Cave and Grotius, that St. Peter alluded to the catechetical system, when he spoke of the 'answer of a good conscience towards God:' and it has been thought still more probable, that Philip's conversation with the eunuch, before he baptized him, had some reference to the apostolical practice of teaching by question and answer. Cyril distinctly relates, in terms, that St. Paul *catechised*. 'Paul,' says he, 'preached the gospel from Jerusalem to Illyria, and taught at Rome *catechetically*.' This statement receives strong confirmation from the two last verses of Acts xxvii. 'And Paul dwelt two whole years in his own hired house, [at Rome,] and received all that came unto him, *preaching* the kingdom of God, and *teaching* those things which concern the Lord Jesus Christ.' There is manifestly meant to be, in this passage an account of two modes which the apostle adopted of promulgating the faith. Comparing it with Acts v. 42,—'they ceased not to *teach* and *preach* Jesus Christ,'—with Acts xv. 35,—'Paul and Barnabas continued in Antioch, *teaching* and *preaching* the word of the Lord,'—and with 1 Timothy i. 11, 'Whereunto I am appointed a *preacher*, and an *apostle*, and a *teacher*,'—and finding that the term itself, CATECHISE, is used three times by St. Paul himself, and four times by St. Luke, the sacred historian of St. Paul—I have no doubt that the catechetical form of teaching was adopted by the apostles as the most efficient, though the most humble and fatiguing method, of explaining the first principles of the gospel. St. Paul's charge to Timothy was, that he should be '*apt to teach*.'" It appertaineth, (says our Ordination service,) to the office of a Deacon, to instruct the youth in the catechism. From the "Introduction," we quote as follows: "It would be out of place to enter here into any large discussion of the merits of public catechising. In the Charge, which follows, the subject is considered at some length. In Mr. Gilly's book there are presented useful hints and happy illustrations for those who seriously desire to adopt and make effectual the primitive institution. The author has not undertaken, it will at once be seen, a regular treatise. He has done what is likely, we imagine, to be more useful—thrown together in an easy and natural way, the results of his own experience; and thus taken by the hand, as it were, any who might consent to walk with him in the path which he has found so pleasant



and so profitable. He has wisely deemed it better to write a book which would set men to thinking for themselves, than to attempt to reason out the subject for them. His little volume will be found, to use a phrase of Aristotle's, full of 'the seeds of things.' They will take root, we trust, and grow, and bear rich fruit, in many minds. At its first appearance it attracted much attention. Its republication in this country has been much desired. It is now attempted in the hope—which may God please to grant!—that it may add something to the wholesome impulse, which is now working in the minds of Christian men, toward sounder methods of instruction in the faith and practice of the gospel, and which will not fail to lead, if he vouchsafe the graces of his Holy Spirit, to larger attainments in holiness, and to higher elevations of piety.

*The Sixth Annual Report of the Managers of the New-York Protestant Episcopal City Mission Society. Presented at the Annual Meeting of the Society, Thursday, April 28, 1837.*—This is a full and exceedingly interesting exposition of the usefulness of the City Mission. It was instituted in New-York, in 1831. Under a similar institution, in Charleston, services were held in a large room until 1824, when St. Stephen's Chapel was consecrated. The following statement will be encouraging to our own elder society: "Two well-filled Mission Churches, with their respective missionaries—a third, whose labors are devoted to the poor as a missionary at large—450 communicants—235 baptisms within the past year—130 Sunday School teachers, having charge of more than 1400 scholars,—these are facts that need but be stated to prove that the Society has not labored in vain. It is this conviction that has cheered and supported the Board of Managers amid all their anxious cares; they have felt that God's blessing was with them—not only that they were engaged in a good work, but that it was prospering in their hands. The missionaries of the Society, have been what missionaries should be, devoted servants of Christ among the poor, the ignorant and the destitute. They have wrought in a neglected field, where the harvest was plenteous and the laborers few. Our Mission Churches have been what they should be, open portals, we may trust, to the gates of heaven—arks of safety to perishing sinners—safe folds, into which have been gently gathered, by that love which constraineth, sheep wandering without a shepherd. But above all cheering sights of Christian benevolence has been that which the Sunday and infant schools of our mission churches have presented of the gathering in of the deserted lambs of Christ's flock—children of poverty, and neglect and wretchedness—snatched out of the very jaws of vice; to behold these gently transplanted into the Church of God—adopted into the family of Christ—sealed with his signet—nurtured into his discipline—trained up in his holy laws,—this indeed, is a sight to repay all our exertions: and if any contributor to this holy cause seeks in this world an adequate and pure reward for his liberality, he will amply find it in an occasional visit to the Sunday and daily infant schools of our mission stations."

Besides the missionaries who have churches for their ministrations, there is one whose duties are somewhat different: "The missionary at large, too, is a new and delightful feature in the operations of the society. He will be devoted wholly to the spiritual instruction of the destitute and the wretched; his days will be given up to it, as well as his heart set upon it; his teaching will be from house to house; his sermons, the promptings of the occasion, delivered wherever 'two or three are gathered together,'—at the bedside of the sick in the abodes of wretchedness—taking by the hand the young and ignorant, and leading them to the Church of God, to the Sunday School, to the font of baptism, and, it may be, in the humility of a broken heart, to the table of their Lord. Such are the blessed duties of a missionary at large, and they are obviously such as alone can reach the evil they are intended to cure." This reasoning is as sound as we trust it will be effective: "The desolating scourge that is now sweeping over our country has indeed not come without its errand—but that errand is not to bid us withdraw our hand from God's work. As a visitation of judgment it reproves not our benevolent but our selfish expenditures—our trust in the arm of flesh. In the pride of our hearts we had said, 'Tush! I shall never be removed, my mountain is made so strong.' When, lo! as by the breath of the Lord, it has been scattered in a moment, to teach us the vanity and nothingness of our worldly reliance. Such, it is true, is our present condition, and it is one that should be sanctified to us by penitence and prayer, but it should be also sanctified by doubly zealous deeds of Charity, and by a still nobler trust in God's providence, when he thus tries our faith by breaking down, as it were, his own work. In all our troubles, we have at least the Christians comfort, 'The Lord reigneth, be the earth never so unquiet.' He can carry on his own work, by his own means. He needs not us poor feeble instruments to fulfil his will; and it may be, that what we now lament as an overthrow of the means of grace, may be operating in secret for its future triumph. Who can tell how many a heart, adversity may now be opening to the influence of the gospel, which thoughtless prosperity had closed; how many may be led by worldly misfortune to seek for that peace which the world can neither give nor take away!"

The London Quarterly Review, urging the erection of new churches in London, says, this should be done without previously organizing a congregation, as it will come almost of course. And the report before us, remarks, "So far as I have had opportunity to learn the views and feelings of the people, they appear to regard the actual erection of a Church, as the only satisfactory pledge of *permanent* services; and if the efforts of the past, serve to throw light upon the probabilities of the future, nothing (it would seem) but this will effectually prevail to collect a large number of hearers in any one point of the station. I doubt not that good has been done, and may still be done, by *preliminary* labors; yet *these* do not appear to me indispensable, or even very important, toward gathering a congregation for a *free* Church. If such a Church were built in almost any part of our city, we believe it would soon be filled. May we not reasonably infer this from the past success of our two Mission Churches?"



*The Churchman's Almanac for the year of our Lord, 1838; being the second after leap-year, the 62-63d of American Independence, and the 53d since the organization of the Protestant Episcopal Church in the United States of America: containing, besides the usual Calender and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions, together, with a complete alphabetical list of the Clergy.—As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.—*“It has been, (says the preface,) the purpose of the publishers, as well as of the editor, to furnish this unpretending little annual, at the cheapest rate. The editor has, on this account, always afforded his labors gratuitously, in the preparation of the astronomical, statistical, and all other matter, condensed into these thirty-six closely printed pages; and the publishers have been more desirous to circulate the Almanac far and wide, than to make it a source of pecuniary gain. We ask, therefore, with the greater confidence for the co-operation of our fellow Churchmen, in our efforts to disseminate this tract.”

With other useful matter, it contains an account of most of our Church institutions. We notice only two important omissions, the college at Geneva, and the Female Seminary at Burlington, and one mistake, calling the Charleston Gospel Messenger, a *weekly*, it being a *monthly*. It appears from the list, there are 17 Bishops, and 820 Presbyters and Deacons. We are glad to aid this Almanac in giving currency to these valuable remarks: “*Episcopacy*.—The advantages of the *Episcopal form of government*, which appears to have been introduced *before the end of the first century*, were so obvious and so important for the future greatness, as well as the present peace of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, and had acquired in a very early period the sanction of antiquity, and is still revered by the most powerful churches, both of the east and of the west, as a primitive, and even as a divine establishment.” “*Nulla Ecclesia sine Episcopo*, (no church without a bishop,) has been a fact, as well as a maxim, since the time of Tertullian and Irenæus. After we have passed the difficulties of the first century, we find the Episcopal government *universally* established, till it was interrupted by the republican genius of the Swiss and German reformers.”—*Gibbon's Rom. Emp.* chap. xv.—“*Punctuality*.—Were the present speaker to begin life anew, one of the most indispensable maxims of his conduct would be, to avoid, as much as possible, the being associated on any serious business, or the having of stated social intercourse of any sort, with persons habitually destitute of *punctuality*. It is surprising that this subject is so often contemplated without notice of its connection with *moral principles*; for besides the violation of the law of truth involved in the delinquency, a man has no more right to deprive his neighbor of the use of his time, than of any thing else which he calls his own. A gentleman, long since deceased, who filled a high station in the civil line, and was a man of good understanding, had a rather severe saying on the present subject. It was, ‘He who breaks an appointment, would pick a pocket.’ The present adviser would not carry the matter quite so far; but he can truly affirm, that he has seldom been

acquainted with a habitual offender in this way, of whom, if his other habits of life were known, there were not perceived some kindred deviations from the straight line of moral principle."—*Bishop White.*

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### SELECTIONS.

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#### THE CATHEDRAL ESTABLISHMENTS.

[From the London Quarterly.]

"Between the slavery of popery on the one hand, and the anarchy of puritanism on the other, these who restored the foundations of our Church held their course steadily and firmly. They put the bible into every man's hand, to encourage thought and reason; but they placed by it a human authority, that he might not run wild in its interpretation. They demanded of him a spiritual worship; but they bound it up in forms, to confine extravagancies of feeling. They threw every man on his own responsibility, but cast over him the protecting prayers and the absolving consolations of the Christian Church. They told him of a power above, which bends all things according to his will; but they spoke also of a power within, which each man must exert and improve. Every doctrine of the Catholic Church embodied in our own British Church is a reconciliation of antagonist forces—an encouragement of man's independence, and a claim to his entire obedience."

"How does the Cathedral affect an ordinary man? Not merely with that vague but strong devotion which God, for the tuning of our sluggish hearts to his praise, has breathed like a holy charm over all his works of wonder, and which man but humbly strives to create by art, where there is no nature to infuse it; but there is a quiet solemn voice of sober reason in all such works of human zeal which reaches the most thoughtless ear. How much of all that men most value must have been sacrificed to raise this pile! How much of thought and science, and rare intellect concentrated on every part! How much of earnest faith and ardent love of God, to raise for prayer, and scarcely more than prayer, these glorious gigantic halls, which for those who do not pray have no use, and which are but incitements to prayer for the two or three who meet together in their recesses in the name of Christ! How many generations, again, have dwelt beneath the shadows of these temples, upheld their worship, added to their splendor, and so engraven upon the very stones their witness to the truth of that invisible world, of which they are, in every part, the symbol and the type! And how strong the bulwark to each man's belief in this awful sanctuary of religion, fenced round from profanation in the midst of worldly sordidness and thoughtlessness—this pomp and luxury of worship, secured through living saints and dying sinners, for the use of a daily congregation, whose very profession should be worship—and all to offer up to God the same prayers, in the same forms, and in the same belief, in which the poorest congregation of his people minister to him at the humblest of his altars! All this may sound like mysticism to the materialized notions of this day, but it is very real and true. And when the walls on which are written these attestations to the greatness of the Church are deserted and de-



cayed, we may learn, too late, that they who raised them were wiser in their generation than we who contrived their overthrow." \* \* \*

"The Cathedrals were intended, not like our present churches, as lecture-rooms for teaching religion, or decent shelters against weather for the convenience of assembling on the sabbath, but as great temples, where daily, and almost hourly, a solemn service might be celebrated to God, even if no worshippers were present but those by whom it was performed. The Church, in her best of times, never made, as we make the preaching of man, the first of her objects; she rested most on prayer; and, as in all other cases, what she received from the authority of her first teachers, and naturally adopted by the instinct of her own pure spirit, was also most consistent with reason. Even as an instrument of christianizing man, prayer is better than preaching. Prayer requires the active exertion of our own minds—preaching places us at our ease, to be moulded and fashioned by an outward influence. Preaching fixes our thoughts on man, prayer upon God. Preaching may make us vain, conceited and judges of our teachers—prayer leaves us humble and contrite. We sit during the one, we kneel at the other. Preaching is precarious, and its power in human words—prayer never can fail, and the answer to it always at hand. Preaching is the help of ignorance—prayer the exercise of faith. Preaching may come home to our hearts—prayer takes us from our hearts into a better world and better thoughts. Preaching may bless ourselves—prayer is the means of blessing thousands. But the Church had other views of prayer than as a spiritual exercise for man. 'The knowledge is small,' says Hooker, in that beautiful fifth book of his Polity, 'the knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know, even of saints in heaven, that they pray. And therefore prayer, being a work common to the Church, as well triumphant as militant, a work common unto men, with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?' And it was to set forth the pattern of a celestial life upon earth, however we may have fallen from its spirit, or debased God's service to a form, that men who entered deeply, far more deeply than ourselves, into the gloriousness of Christianity, planted throughout the land, and resolved to perpetuate forever, communities of its ministers whose business and profession should be prayer. They wished to reserve some spots where man, free from the trammels of the world, might live in his natural state of constant communion with his Maker. They knew that over the great part of the world men's sins made the very heavens, as it were, of brass, that the dews of God's blessing cannot pass through them; and they kept open, in the midst of each nation, some accesses to God, some of those golden ladders of prayer by which men's hearts ascend to him, and his bounties descend upon us. They heard with an ear of faith, which in us is deaf or lost, the songs of all created things, morning and evening, rising up before the throne of their Creator; and they thought it shame, that no voice should join them from men, his own chosen children. And they kept up their communion with angels, and past generations of saints, and the host of spirits, with which they were about to dwell, by

uniting their hymns of praise in time, in spirit, in the very words themselves, with the praises and thanksgivings of a world above."

### THE LITURGY.

[From the Canterbury Sunday Register.]

To discover beauties is always a more pleasing task, than to remark defects, and in this temper a few examples are furnished of a scriptural turn of prayer occurring in the use of our liturgy. They will it is trusted be deemed a confirmation of a too-much-forgotten fact, that the foundations of our excellent prayer-book are so entirely scriptural, and they are rooted so deeply in the ground of truth, as never to have been explored thoroughly, except by those who first prepared them.

We have often, perhaps, listened to hear the priest read that part of the liturgy, "Spare us, good Lord, spare thy people!" but perhaps, it has never occurred to us that this precise expression is appointed to be used by the word of God itself. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, *spare thy people*, O Lord, and give not thy heritage to reproach."—Joel xi. 17.

In like manner we pray to God, that he will "defend the fatherless children and widows." What a beautiful application is here, of that verse of the Psalms, where it is written, "He is a father of the fatherless, and defendeth the cause of the widow; even God in his holy habitation." Psalm, lxxviii. 5. The above closeness of resemblance fails, however, short of that which I am about to offer; for not only the expressions of our prayers, but their very repetitions, are according to the pattern showed us. Thus at the close of our litany, we find twice repeated, "O Lamb of God, that takest away the sins of the world."—And the reason seems to be, that this very expression was by the Baptist twice in succession, applied to our Saviour. "John seeth Jesus coming unto him, and saith, behold the Lamb of God, that takest away the sin of the world." John, i. 29. "Again, the next day, John stood, and looking upon Jesus, as he walked, he said, behold the Lamb of God." John i. 36. Sometimes even a pronoun, or an expletive contains the force of the petition. "Grant us *thy* peace," we are at one time instructed to say. Nor can the petition be understood, but by considering the reference which it has to an expression of our Saviour. Then it becomes clear, we are praying for that peace which the Lord promises to his followers: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." John, xiv. 27.

Many more examples of the excellence above spoken of might be brought forward without difficulty, from all parts of our liturgy; but enough has been already said to show with what knowledge, as well as observance of the scriptures, our prayers have been written. May we come before the throne of grace with all becoming gratitude, for so invaluable a companion, when we pay our vows unto the highest.

*Churchman.*

### APPROACH OF SEXES TO THE CHRISTIAN ALTAR.

In some churches, the females come first, in others, the males. But a writer in the "Churchman," recommends families to come together.



He says, "It is no separation; it is a *communion* of saints, and in a holy catholic Church. Then, (be the distinctions of society, false or real, what they may, still,) as walking all in light, and therefore having fellowship one with another, as being all branches of the common vine, engrafted upon the common stock, and nourished by the common root, as holding the same head from which by joints and bands, all the body has nourishment ministered, and is knit together, Christians of both sexes and all ranks ought to meet upon the level of one fellowship around the altar of "one Lord," thereby acknowledging "one faith, one baptism, one God, and Father of all." Even as those calm streams which, until discord disturbed their tranquil surface, refreshed the bowers of Eden, alike for Adam and for Eve, so, too, the meek current of Christian love, flowing from the eucharistic altar throughout the Church, should pervade and soothe the hearts of all, unruffled by the inequalities of caste. All, monarch and subject, male and female, alien and citizen of Israel, must drink "of the same spiritual rock," and by the same bread and the same cup have their common hopes enlivened and confirmed. But from their very numbers all cannot approach together. Some must precede others; and if this principle of division between sexes be not, what for convenience may be adopted? That which both sentiment and piety dictate. Let those that surround the same domestic altar encompass together the altar of the Church, and side by side commune in spirit with their crucified and risen Lord. By no means let the husband and the wife, the son and widowed mother, the brother and the sister, whose spirits in the sacred privacy of home have often held sweet converse with each other and with God, be dissevered in presence of the memorials of Him, who died to purchase the blessings they enjoy; for religion sunders not one of all true affection's ties. Nay, around relationship and friendship it casts another, more silken, and yet tighter cord. The Spirit, who kindles upon the heart that flame of love which shoots its gleams into the remotest corners of the world, makes it shed its brightest radiance around the sanctuary of home. And when that sanctuary pours its pious inmates forth into the public temple, there by the living coals upon the altar of a crucified Redeemer, may they heighten still more together the ardor of their affection for the world, for each other, and for God. Associations such as these cannot be out of place in the Church militant below, since in that which shall triumph through all eternity above, they shall be recognized by Him who hath taught us not to sorrow for departed friends as "those who have no hope" of meeting them again.

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#### SUNDAY SCHOOL UNION.

[From the Utica Gospel Messenger.]

"When we recollect that some have said that Episcopalians should not set up their Sunday School Union, because the American Union *could* and *would* supply all the wants of the Church—and when we call to mind that certain liberties have been taken with at least one tract, (the Dairyman's Daughter,) we are disposed to ask whether the books issued and given by the American Union, for the reading of the young members of the Church, are calculated to promote those views of Chris-

tian truth which the Church maintains in her articles and liturgy! In the view taken by Bishop M'Ilvaine at the meeting of the Sunday School Union in 1835, we were much pleased to record the decidedly expressed opinion that he would not allow any dictation to him of the sentiments that should be inculcated upon the members of his flock, by those who held sentiments and views opposite to his own. This we regarded as open and manly. And this we hold as a true exposition of the gospel doctrine—that to the support of evangelical truth, there must be the clear and unequivocal support of *one church, one faith, one baptism, one Lord*. If we are asked in what that one church consists, we say—that episcopacy is the leading and conservative principle of unity—that baptism means an initiation into visible communion with Christ through an authorized priesthood—that one faith necessarily implies one standard of doctrine, to be found nowhere but in the revealed word of God. Now, we ask whether a set of books for the instruction of our youth should not embody these truths: and whether the books of the *American* [by what authority?] Sunday School Union do impart the instruction that *Episcopalians* desire for their children? The day has arrived when it becomes us more than ever to speak out at once and plainly. We ask, then, do the books of the American Sunday School Union, present those views of Christian doctrine which are sustained by the liturgy and articles of the Protestant Episcopal Church? There is a Sunday School Union of this Church—its publications are in conformity with her doctrines: should any who call themselves Churchmen refuse that Union their support? The sentiment and feeling of the day is that the Protestant Episcopal communion is in truth advancing the true cause of evangelical truth. Should those who talk and think so weaken this faith? We trust not.

The grant of a kindly intended gift to New Albany, has led to these remarks. We have no feeling but of gratitude for this expression of Christian love; but we ask Episcopalians if they have it not in their power to supply the schools of their own Church? Have they not sufficient esteem for their own communion to provide her with all she needs in these matters? If they have, is not this the day in which they should show their liberality and their attachment to the views they hold? If the truths of the gospel are to be proclaimed through the Church of the Gospel, then let those who regard themselves as in the Church of the Gospel, take care that they do not allow the *faith* of the gospel to be held as of none effect."

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#### A CAMP MEETING.

"As I paused to survey the wonderful scene, the wild howl of a wolf rang through the shuddering air, and a moment after a fawn passed me, and bounding into the enclosure, dropped down exhausted in one of the open aisles. This singular instance was succeeded by a dead silence which was presently interrupted by the voice of the speaker, who had just finished the last discourse of the evening, and was about reading the concluding hymn. 'Welcome,' said the aged man, with compassionate emotion, 'welcome, poor wearied and persecuted wanderer, to the refuge and rest ye seek not here in vain! Ye did well to flee hither



1897.]

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from thy ravenous pursuer, for thereby have your days been lengthened and ye shall yet range through the green places of the wilderness, where the hand of God bringeth forth the tender herb and the pleasant water courses, even for creatures such as ye. Pilgrims of the world, continued he, turning to his hushed auditory, 'shall the beasts that perish be wiser in their day and generation than ye, who are fashioned after the image of the All wise? Flee to the fold of God! The wild pigeon shrinks to her covert at the scream of the wood-hawk, and the roebuck bounds fleetly from the yell of the panther, while ye, who are encompassed with many foes, having eyes, see not, and ears, hear not, or heed not the voice of the prowler. Wot ye not that ye, like that poor panting hind, were hunted up and down in this dark wilderness of the world. Flee to the fold of God! Doth not temptation haunt your footsteps from the rising of the sun to the going down thereof? Doth not remorse dart his fiery arrows into your bleeding hearts at every turn? Doth not conscience smite ye with its avenging sword whenever ye turn a deaf ear to the still small voice? Flee to the fold of God! Do not the cares of the world, its vanity and vexation of spirit surround ye, when ye rise up and when ye dream dreams? Flee to the fold of God! Is not death the ever present shadow of your earthliness, and doth not the Prince of the power of the air—the mighty Nimrod of your priceless souls—trace your guilty souls along, this pilgrimage of sin? O flee then fellow sinners, flee to the fold of God, wherein ye shall find a refuge and a rest."

#### CITY MISSION CHURCHES.

[From the Churchman.]

*Mr. Editor.*—There cannot be a more interesting exhibition than that presented to the Christian on the Lord's day at our City Mission churches. It is there that the devout heart is ready to exclaim, with thankfulness, truly the Lord is in this place. To see a numerous assemblage of worshippers in the temple of the living God, intent upon the privileges vouchsafed to them, earnest in the services in which they are engaged, and appreciating the advantages they enjoy, is enough to gladden the soul, and excite every lukewarm and indifferent person to a laudable and necessary zeal in the cause of city missions.

It is impossible for Christian benevolence to establish a more important and efficient mode of doing good. The minister of the sanctuary who is especially appointed to the charge of a mission Church is continually employed in seeking out those who are indigent, and miserable and poor, and blind, and naked; he visits the retreats of misery and distress; he freely and discreetly exhibits the blessings and advantages of the gospel; he suitably dispenses the alms of the Church; and is made, in the hands of providence, the honored instrument of bringing many a weary, and burdened, or backsliding sinner into the fold of Christ.

The services of the Church, which are so truly consolatory to those who are bowed down under the burden of their sin, and are seeking aright for God's mercy through Christ, come home to the heart, and cause us to feel the vanity and littleness of sublunary enjoyments, and of worldly distinctions, when we see around the throne of grace those who perhaps

may be considered poor in this world's goods, but who we still trust are rich in faith, worshipping God in spirit and in truth. It is a gratifying sight to behold—at least, it was so to me yesterday, when I beheld, and others may witness the same from sabbath to sabbath, several hundreds of persons, without precedence or distinction, according to primitive custom, occupying whatever seats were vacant in the Church; here, there was nothing petulant, or boisterous, or obtrusive; the things of time and sense seemed to recede from my view, and I was willing to hope that God was among them of a truth.

But I have wandered farther than I intended. I cannot, however, omit to remark, that the sermons which I have frequently heard at these churches, are, in my opinion, for the most part admirably adapted to the capacity, the situation, and circumstances of the hearer; they are practical and useful; and none could have been more appropriate and interesting than that which was preached at the Epiphany yesterday morning, preparatory to the administration of the Lord's Supper. That the faithful labors of Christ's servants may be blessed, we may also reasonably infer, when it is known that there were no less than two hundred communicants around the table of commemoration. If there be any then who question the importance of such institutions as city missions, to such we say, in the language of the Saviour himself, 'Come and see' what good they do; and convinced as you must be, go and do all you can to promote their advancement and still greater utility. There are yet many dark corners in this wide spreading city, and iniquity will increase, the tares will grow up, infidelity and profaneness will predominate, unless the good seed of the word is scattered, and the truths of righteousness are communicated. Let us do all in our power, then, to support our city missions, which are so efficient and truly beneficial. Let us consider how much good may be effected by little means; and if each individual member of our Church in this city would but appropriate one cent every Lord's day especially to this object, the resources of the Society would, methinks, be sufficiently ample to meet the needs of the people *spiritually*, and prove a permanent blessing to the Church of Christ.

A PRESBYTER,

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## POETRY.

FOR THE GOSPEL MESSENGER.

### HAIL TO THE CROSS.

I.

Hail to the Cross! which on Calvary planted,  
Bore the dark sins of a perishing world;  
Bless'd be the God who salvation has granted,  
On high let the banner of Christ be unfurl'd!  
'Neath its bless'd folds then,  
As Christians, and brother men,  
Press on in the cause, 'till loud pæans resound,  
That from nation to nation,  
Will echo salvation,  
And 'Hail to the Cross!' ring triumphant around.

II.

Hail to the Cross! blessed emblem of mercy,  
Sign of forgiveness to sin-blemish'd man;  
Deep love of that Saviour, redeem'd Christians, nurse ye,  
Who plan'd your redemption e'er nature began!



Then on, the good work urge,  
 'Till all your fond hopes merge  
 Into this inexhaustible field of pure love;  
 The sacred cause nourish,  
 'Till wide it doth flourish,  
 And 'Hail to the Cross!' rich with incense above.

## III.

Hail to the Cross! happy burden for sinners,  
 Welcome that load which the Saviour once bore!  
 Endure to the last, and ye faithful be winners  
 Of love, and redemption, and life, evermore!  
 But while ye sojourn here,  
 Your energies never spare;  
 In the cause of your Saviour, heart, zeal and life, bring,  
 The rich gospel spread wide,  
 God's grace will't betide,  
 'Till 'Hail to the Cross!' through the universe ring!

J. W. M.

The following by Cunningham, is stated to have been found written on the first page of a folio edition of *Hooker's Ecclesiastical Polity*, belonging to a deceased Vicar.

[From the Gambier Observer.]

## THE VILLAGE CHURCH.

## I.

And is our Country's father" fled,  
 His car of fire can none recall?  
 Be—*here* his sacred spirit shed,  
 Here—may his prophet mantle fall.  
 Fain would I fill the vacant breach,  
 Stand where he stood the plague to stay;  
 In his prophetic spirit preach,  
 And in his hallowed accents pray.

## II.

It is not that on Seraph's wing,  
 I hope to soar where he has soar'd;  
 This, this the lowly claim I bring,  
 I love *his* church, I love his Lord.  
 I love the altar of my sires,  
 Old as my country's rocks of steel,  
 And as I feel its sacred fires,  
 The present deity I feel.

## III.

I love to know that, not alone  
 I meet the battle's angry tide;  
 That sainted myriads from their throne  
 Descend to combat at my side.  
 Mine is no solitary choice,  
 See *here* the seal of saints impress'd;  
 The prayer of millions swells my voice,  
 The mind of ages fills my breast.

## IV.

I love the ivy-mantled tower,  
 Rock'd by the storms of thousand years;  
 The grave whose melancholy flower  
 Was nourished by a martyr's tears.

The sacred year, so feared in war,  
 Which, like the sword to David given,  
 Inflicted more than human scar,  
 And lent to man the arms of heaven.

## V.

I love the organ's joyous swell,  
 Sweet echo of the heavenly ode;  
 I love the cheerful village bell,  
 Faint emblem of the call of God.  
 Waked by the sound, I bend my feet,  
 I bid my swelling sorrows cease:  
 I do but touch the mercy seat,  
 And hear the still small voice of peace.

## VI.

And as the ray of evening fades,  
 I love amidst the dead to stand;  
 Where in the altar's deepening shades,  
 I seem to meet the ghostly band.  
 One comes—Oh! mark his sparkling eye,  
 The light of glory kindles there;  
 Another—hear his deep drawn sigh—  
 O—'tis the sigh of dumb despair.

## VII.

Long be our Father's temple our's  
 Woe to the hand by which it falls;  
 A thousand spirits watch its towers,  
 A cloud of angels guard its walls,  
 And be their shield by us possess'd,  
 Lord, rear around thy blest abode,  
 The buttress of a holy breast,  
 The rampart of a present God.

Hooker.

## RELIGIOUS INTELLIGENCE.

*Thanksgiving, Humiliation and Prayer day.*—Thursday, the 26th of October, having been set apart by the Corporation of Charleston, for the above solemn purposes; the following was the order of services by direction of the Bishop, in our Churches: The "Form of Prayer and Thanksgiving for the Fruits of the Earth, and all other blessings of his merciful providence," as in the Book of Common Prayer, except that besides the thanksgiving appointed in that form to be said immediately after the general thanksgiving, the following be used: Most great and mighty Lord our God, in whose hands are the life and death of all mankind, to whom alone it belongeth to save and to destroy, to kill and to make alive, to prosper and afflict, according as the various ends of thy wise and righteous government of men upon the earth, may require, we praise thy holy name, for that thou hast been pleased to manifest thyself to us in the greatness of thy mercy: averting the devouring pestilence, and the wasting disease with which in former years, thou hast given us, for our sins, to be sorely visited, and in the midst of thy afflictive judgments to other lands and cities, and other dispensations of thy wisdom and thy justice, permitted for correction, for warning, and for instruction in righteousness, to befall us, causing us to rejoice before thee in so great a measure of general health, and other thy various and undeserved goodness. Lord, pardon our so sinful unworthiness of such thy manifold and great mercies vouchsafed unto us. Still let all thy goodness pass before us, that we may be led by it so to repent us of our sins, and so to turn unto thee, in all holy obedience of thy will, as to become the acceptable people in thy sight, on whom thou wilt make thy blessing rest for all generations. Hear us, Almighty Father, hear us. Lord receive our prayer, and let our thanksgiving be an accepted offering at thy throne, through Jesus Christ our Lord.—*Amen.*

Also, after the Collect for the day, as in the Form of Thanksgiving for the Fruits of the Earth, the following additional Collect to be said: "O Almighty God, the supreme governor of all things, to whom it belongeth justly to punish sinners, and to be merciful to those who turn unto thee, grant to us, the spirit so worthily to repent us of our sins, that our thanksgiving may be an acceptable offering in thy sight—and that secure in thy defence, we may be preserved evermore to glorify thee, who art the only giver of health and safety, through Jesus Christ, our Lord.—*Amen.*

*Protestant Episcopal Juvenile Missionary Society.*—The afternoon of the annual Thanksgiving day, being the appointed time for the annual meeting of this Society, it was held in St. Stephen's Chapel, where after divine service, and an acceptable address to the children by the Reverend Assistant Minister of St. Philip's, which he kindly prepared at a very short notice, a collection was made, amounting to \$27.

*Missionary Lecture.*—That for October was delivered as usual but the weather being inclement only \$10 was collected.



*Episcopal Visitation.*—On Sunday, October 22d, the Bishop of the Diocese, visited Prince Williams' Parish and preached and administered confirmation at Sheldon Chapel, and on Tuesday, the 24th, visiting St. Bartholomew's Parish, he performed the same duties, at Walterboro' Chapel. Circumstances having prevented an extension of his course of duty at this season, into the more distant parishes of the southern part of the diocese, he will, with the divine permission, visit them in April. He will not be officially absent from the City until then. Confirmation will be administered for the churches of the City, at St. Paul's, on Friday, the 10th of November.

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*Theological Seminary.*—At the late meeting of the Diocesan Convention of New-York, on motion of the Rev. Dr. Anthon, the following was adopted: "Whereas, the Board of Trustees of the General Theological Seminary have been constrained to appeal to the churches of our communion throughout the United States, for collections or contributions to meet the current expenses of the Seminary, for the next five years; and, whereas, the extent and affluence of the Diocese, the permanent establishment of the Seminary within her borders, and the momentous object of theological education, are considerations which most impressively demand of the Churchmen of the State of New-York, a prompt, united, and liberal response to this appeal; therefore, *Resolved*, That this Convention do fully recognise the peculiar claims of the Seminary to the zealous support of the Episcopalians of this Diocese.

*Resolved*, That the Convention do earnestly recommend to the clergy who may have the charge of congregations and to vestries of churches, destitute of ministers, to have the collections contemplated by the Trustees, made on or before the Sunday after Ascension Day in every year."

In the appeal above referred to (copies of which have been received in South-Carolina,) are these important statements to which we invite special attention: "The measure which now asks of you the co-operation necessary to give it efficiency and success, was the subject of anxious deliberation with the Board at their stated meeting in June last. It was adopted unanimously, upon the suggestion of a committee composed of Trustees from each of the Dioceses represented at that meeting: viz., Rhode-Island, Massachusetts, Connecticut, New-York, New Jersey, Pennsylvania, and Delaware. A copy of these proceedings has been sent to every clergyman of the Church within the States, and the columns of several of our religious periodicals have also aided in disseminating a full view of the condition of the Seminary, and the grounds on which the Trustees rest their present recommendation. But a brief appeal, therefore, will be expected, in a case where the conviction of duty, it is humbly hoped, must before this time have been awakened. The Seminary is in fact entirely without funds equivalent to its ordinary expenditures. Its available resources will yield \$2000. The expenses of the year will amount to \$6306. And thus a deficiency of income must be provided for of \$4306. Under the circumstances of the times, the Board can see no other refuge for the institution, than in an appeal to the Church; and as the readiest and easiest mode of responding to it,

they have preferred the one to which their resolution adverts. A collection from each of our congregations for the time specified, there can be no question would be amply sufficient to rescue the Seminary from embarrassment, and to raise it above solicitude for necessary revenue. To this unity of feeling and effort, there is within our borders no institution which has upon Churchmen a better claim. The great work of education for the Christian ministry to which it is dedicated, commends itself at once to every Christian heart. The extent to which it has already prosecuted this work, is a subject of delightful recollection, and must furnish a constant source of gratitude to God for the possession of this noble seat of theological learning. Within its walls more than *one sixth* of the present clergy of our Church in this country have received the instruction which was to fit them for their sacred calling. At the late Commencement, 25 individuals received its honorary testimonials, and have since been admitted to Holy Orders. There are now connected with the Seminary 60 students, and from 25 to 35 additional ones are expected at the opening of the next session. These animating facts furnish no slender argument to show that the interests of the Seminary and the Church are one and inseparable. They justify her claim to a high place in our affections and support. They rise up at this time, and enforce upon the dullest ear, if such there be, the call which the Board is constrained to make in her behalf. Let it be responded to *cheerfully, generally, and according to the ability which God giveth*, and the Seminary, as her past annals warrant us to believe, will repay the gift with no stinted returns. The extent of such benefits as this institution may be made by its friends the instrument of conferring upon our Church, our country, and the world, far exceeds human calculation. They will spread through innumerable channels. They will reach through successive generations. Their operation on the highest and worthiest of human aims, *the glory of God, and the good of souls*, must perpetually increase, and will be felt and hailed by our children, and our children's children, after we shall have finished our career, and closed our stewardship forever."

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The Spirit of Missions for October contains reports from our Missionaries in six Dioceses and one Territory, also from those in China, Greece, and Africa, the latter peculiarly interesting and encouraging. The amount of the monthly contributions is for Domestic Missions \$870, foreign, \$513, being only about one fourth of the amount received in the preceeding month. We sincerely hope there may be in future an increase. The proportion from South-Carolina was, for Domestic \$160, (the whole from one family,) and for foreign \$242.

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*Alabama.*—The sixth Annual Convention was held at Greensborough June 10; present 3 Clergymen and 5 Laymen—4 of the Clergy were absent. A Bishop's fund has been commenced, a tract of land given to it, and \$6975 subscribed. The reports from the officiating Clergy are interesting and encouraging. We were much pleased with these remarks from the Professor of Ancient Languages in the Mobile Institute: "The question has already been asked, "why I, a clergyman, devote



my time to teaching?"—and to inform all who know me, or even my name as a clergyman, I answer: it is to liquidate a debt, which I, under indigent circumstances, incurred in educating myself for the ministry of the church; which hindrance to my labors in that sacred office, may God grant me ability soon to remove; and to accomplish which no exertion, no industry, no economy shall be wanting on my part, which shall not be willingly and gladly employed, so that I may be at liberty to go and labor where I can best promote the glory of the great Redeemer in the extension of his church."

*Special Ordination.*—The Rev. Joseph Wolf, a Hebrew by birth, on the 26th September, was admitted to the order of Deacons at Newark, N. J., by Bishop Doane, under the 22d Canon, which provides for ordaining for "foreign parts." Mr. Wolf purposes to go to Africa, to continue his researches among the Jews. The same people in Asia, as well as in Europe and in America, have been the special object of his missionary zeal.

*St. Mary's Hall.*—This institution for female education, founded by Bishop Doane, at Burlington, N. J., under the superintendence of the Rev. Dr. Eaton, will open its winter term, on the 1st of November.

*Repeated public religious services.*—On a late occasion, there was divine service three times every day, and prayer meetings at 9 A. M., and half past 1, P. M. What time was left "inwardly to digest" the teaching, and for private and family prayer, and religious reading?

*An Ignorant Churchman.*—It has been stated that lately at a Church in England, a man objected to the promise of the sponsor, "I renounce the devil," &c., because of his inability to perform it. But he was not about to promise *for himself*. He did *that*, when he was confirmed and also when he was baptized, if he was in adult age. He who signs an indenture for his ward, enters into no stipulations *for himself*, but acts merely as the representative of the minor, and he might as well object, that he could not answer for the fidelity of his ward to his employer, as the sponsor object that the baptized infant might not prove faithful to his master, Christ. The sponsor promises "in the name of the child," in order to bring him into a covenant relation with God, just as the guardian engages the time and services of his ward to his employer, for an expected advantage, and in both cases, if the minor so bound, does not fulfil the agreement made for his benefit, he of course, forfeits that benefit, and proves himself ungrateful to his kind sponsor and guardian. It is also too generally forgotten, that he who presents an infant for baptism, *virtually* promises that he will renounce all sin, or in other words, "the devil," &c., for every baptized person, like every circumcised person, is "a debtor to do the whole law," that is, he is in covenant with God, and the terms of the covenant are to avoid that which is sinful, and to do that which is good, or as our baptismal office expresses the terms, "to renounce the devil," &c.—"to believe all the articles,"

&c.,—"and to keep God's holy will," &c. Ignorance and prejudice prevent the perceiving that the office for the baptism of infants is strictly conformed to common sense usages, and what is of far more consequence, to scriptural principles and usages.

*The upper chamber from which Eutychus fell.*—A late traveller says, in the houses of the Greeks, the upper room is higher and larger than those below, it has two projecting windows which considerably overhang the street. Sitting by such a window, Eutychus would easily fall into the street, and the room being on the third loft, be certain of losing his life.

*Marriage Service.*—The Presbyterians of London have published a new form of matrimony—much resembling that of the English Church, and the ring is preserved.

*Correction.*—In a late report, the Mission Church of the Holy Evangelists, in New-York, is said to be *the first* of the kind connected with the Protestant Episcopal Church in the United States. The New-York Protestant Episcopal City Mission Society, was founded in October, 1831. St. Stephen's Chapel in Charleston, was consecrated, March, 1824. The Ladies Missionary Society of Charleston, had some years previously a city missionary, who held service in an "upper room." In the Gospel Messenger, for April, 1824, it is said of the above named Church: "It is intended exclusively for persons who are unable to obtain seats in the other churches; for seamen and others, accustomed to worship their Maker and Redeemer in the Episcopal Church. All the seats are free, and the worshippers will be subject to no expense." In the Gospel Messenger, for July, 1827, is this quotation from a sermon of the missionary officiating at St. Stephen's: "The establishment of a Chapel like this is not more new than it is useful. There is nothing like it in the United States. It calls in to the feast of divine love, the poor, the blind, the lame and halt," &c.

The Churchman is requested to republish the above.

### EPISCOPAL ACT.

The Rev. Raymond A. Henderson, having presented a regular and satisfactory certificate of dismission from the Right Rev. H. U. Onderdonk of the Protestant Episcopal Church in Pennsylvania, addressed to the Bishop of this Diocese of the P. E. Church, is received and registered as a presbyter of the same.

*Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina.*—The Librarian reports as presented by the Right Rev. Dr. Bowen, "Protestant Jesuitism;" by A. E. Miller, "Catechism for the use of the Instructors of Colored People," &c.; (see cover;) by Rev. Dr. Adams, "Elements of Moral Philosophy, by Rev. Jasper Adams, D. D."

### CALENDAR FOR NOVEMBER.

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| 1. All-Saints.                 | 19. 26th Sunday after Trinity. |
| 5. 24th Sunday after Trinity.  | 26. 27th Sunday after Trinity. |
| 12. 25th Sunday after Trinity. | 30. St. Andrew.                |